THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 14. NOVEMBER, 1900. No. 4

EARLY MISSIONS TO THE FREEDMEN.

By MARGARET LORIMER MCCLENAHAN.

ON a late October day, 1863, the little sanitary boat, "Clara Belle", lay at the wharf at Cairo, Ill, with steam up for her departure for the lower Mississippi; aboard, a party of United Presbyterian missionaries to the Freedmen, consisting of Rev. Thomas Calahan, Mr. John Lackey, Mr. Daniel McFate, and Misses Henrietta Lee, Agnes D. Fraser, Margaret Smith, Lizzie Findley, Belle Brown and Jennie Ricketts, all of Pennsylvania. The synod of Iowa had sent Rev. and Mrs. S. F. Vanatta, Mr. and Mrs. Jos. McConnell, Misses Jennie Huddleson and Agnes Hammond. Dr. George C. Vincent was in charge of the entire party and met the incoming train bearing the representatives from Muskingum presbytery, consisting of Rev. and Mrs. Jos. Buchanan, with their three children; Dr. A. B. McCandless, Misses Jennie Milligan and Margaret Lorimer, who were quickly transferred to the boat. Although the vessel was in U. S. government employ, the sympathies of the officers were with the Confederate army, and when but a few miles down the river, a large gilded ball was hoisted above the pilot house as a signal to any on shore who were unfriendly to the Federal cause. During our journey down the river it was necessary to tie up the boat each night after it was fully dark. Early the next morning after leaving Cairo, we passed a boat still burning to the waters edge, which had been halted by the enemy and deserted, and all the way down the river we were never safe unless within the protecting sound of the gunboat.

After three days run we were anchored at Memphis, Tenn., on Saturday night for taking freight on Sabbath. As the Wheeling presbytery had undertaken work at Camp Holly Springs in the preceding April, the majority of the party went out for the Sabbath service and found, in that contraband camp of two thousand. Rev. and Mrs. Abijah Conner conducting the work, assisted by Misses Mary B. Johnson, Fannie Kiddoo and Agnes Henry. On the way out to the camp, two miles below the city, much of the ravages of war were seen. Fort Pickering extended along the river almost from city to camp. Our path led through a soldiers' cemetery, each of the countless graves being marked by a small board bearing name, company and state regiment. Just beyond stood the Freedmen's hospital, with its many tents for sick and wounded, and in the midst of these a prayer-meeting was in progress. A withered and gray preacher led the meeting, and in that motley group were old and young, gay young soldiers, proud of their artillery uniform, and giggling girls of every shade from almost white up through yellow and

brown to coal black. The impassioned songs, the intoned prayers, stirred our hearts for this ignorant and degraded people, meted out and trodden down, and we rejoiced that God had called us as co-workers in bringing them to the light. Dr. McCandless led in prayer for their deliverance from the bondage of sin, and when they knew that friends and teachers had come to them, the shouts of blessing and thanksgiving were loud and long.

After leaving Memphis, our monotonous route was varied by stops at wood yards on the Arkansas and Tennessee shores, when some of our number practised donkey riding through the green woods, keeping close however to the protecting gunboat. One dark night a minstrel troupe, which had come aboard at Memphis, gave a concert to the natives who had come to the landing to sell wood. The long hair, broad brimmed hats, butternut clothes, the glare of the huge bonfires, with the back-ground of monster trees draped with long, solemn Spanish moss, mingled with the lurid music, was thrilling in sight and sound. The lower Mississippi is serpentine, and in its many bends often seems to confuse itself in its folds. The close hugging of the vessel to the deep wooded shore, the apparently boundless waters on the other side of the channel, an occasional passing up-bound steamer, gave a varied scene to our unaccustomed vision. One evening we were called on deck by Mr. Calahan to look upon a sunset in the verdure of an island just before us. The scene was beautiful quite beyond description. A quarter-master, Captain Clubb, of Wisconsin, was returning to his post at Vicksburg with his family. One of his little twin children was ill on the way and died not long before reaching the end of our journey. Some of the teachers were able to care for the little form in life and in death.

On our arrival Col. John Eaton, commissioner of Freedmen, assigned Mr. Calahan's corps to Goodrich's Landing, and at once they were on their way to that part. The others were taken to Masonic hall, where we were guests of Capt. Clubb for a few days. In the Assembly room, on the third floor of the building, a shell hole had been made during the bombardment of not less than fifteen feet square. In this and adjoining rooms eighteen of our party, with Capt. Clubbs' family, his clerks and orderly, were sheltered. Hospital cots, with bed clothing and a toilet set, consisting of one dingy, dented wash pan, were provided for us all. The first and second stories of the building were filled with commissary stores, and in the basement our meals were served in relays. Our pupils were gathered into churches and dwellings, and soon with wall cards our work was commenced. Exercises in reading, writing and numbers were given in concert. So crude and traditionary were their ideas that constant teaching of commandments, the Lord's prayer, sermon on the mount and Bible stories were interspersed with mental drill.

Owing to the eye never having been trained to close vision a case of spectacles was appreciated in using book or needle. In recruiting pupils, visiting the sick and needy, the teachers were found in cellars, tents, dugouts and open barracks, and sometimes small-pox and fevers were developing in the close rooms filled with wood smoke from the fires on the ground floor. In our home life we had the services of a maid, who called in an aunt, two cousins and a fellow servant as aid. One of these was married to a soldier in our home, Mr. Buchanan giving them, in earnest, simple language, a lesson of obligation. The military authorities had only commenced requiring marriage certificates looking toward a permanent relation, but it was no uncommon occurrence to have the soldiers steal the certificate from their wives on their visits so that they might not be hindered in new relations. Soon after the issue of this law, Rev. Connor married twenty eight couples with one ceremony. One bridegroom, however, was missing when they were counted. After a few weeks of experimental work in the mission it was decided by the authorities that a group should be sent to Natchez. Mr. and Mrs. Vanatta, with Dr. McCandless, Misses Huddleson and Hammond, were

chosen. Mr. and Mrs. Vanatta had left a comfortable pastorate, Second Washington, a new and pleasant home, at the call of duty, and here again they as promptly responded.

Their steamer, Prairie, left Vicksburg at noon December 11, 1863, and on the way down the river was fired into by a guerrilla band. The boat had been allowed to pass the first battery planted on the shore, firing a slant shell so as to avoid the protection of the iron clad wheel house. Mrs. Vanatta with Willie and Ella, her children, had sought this protection on the first alarm. A six pound shell entering severed the head of the colored stewardess, and passing through the body of Mrs. Vanatta was lodged in the state room wall. A shower of shot from the infantry between the two batteries fell among the helpless travelers, a minnie ball entering the back of Mr. Vanatta.

In this mysterious way the little children of the devoted missionaries were early orphaned, Mr. Vanatta lingering in weakness and suffering until May, '64, when God called him home. On the day this occurred Pressly Clark, the beautiful, bright boy of Mr. and Mrs. Buchanan, sickened and suddenly died. On Christmas eve an old minister, Dr. Baker, of Piqua, O, also died in the mission home, and on New Year's eve Eva, the sweet, eight year old daughter of Mr. and Mrs. Buchanan. Miss Elizabeth Findley, daughter of Dr. and Mrs. Findley, of Westminster college, was in the early summer of '65 laid low by a fever peculiar to the South, and her pure, sweet spirit went home. Thus these early days of work among the Freedmen had the baptism of sacrifice. In February General Sherman swept across the state with an army of twenty thousand men, burning bridges, destroying railroads and wholly closing communication between threatening strongholds of the Confederate army. Returning they brought two thousand refugees in the rear of the ragged, dirty army, and four thousand contrabands. The three decked wagons of picaninnies, the worn out lame old mules, the robust mammies all clothed in the coarse negro cloth, and almost every one bearing on head or in hand something from the old home—a huge bundle of cotton, a ham, or skillet, or dish; the warm, loud embrace in meeting friends, all proved a scene long to be remembered.

The distribution of these helpless ones, their shelter, food and clothing, required the time of many days and brought to our schools a new element.

Before learning to know their faces, the pupils were allowed weekly choosing for themselves family or fancy names, and all we could learn was that they "had done changed their names." The work was thus a shifting foundation work, "seed by the wayside," and the hope that a church might be organized was long in its fulfillment.

The Vicksburg mission acquired property and was successful for several years; but the reconstruction period showed the advisability of a change to other points, and in Nashville, and now in Knoxville, the work goes on. The loyal, affectionate dispositions of these people, their desire to rise, their natural religious bent, with little self reliance; their ignorance and vice, all still appeal to us for help, sympathy and obligation towards them.

RESULTS OF FREEDMEN'S MISSION WORK.

By Dr. J. W. Witherspoon, Secretary of Freedmen's Board.

THE first years of work among the Freedmen, by the First United Presbyterian church, from 1862 to 1872, seem almost to have been fruitless, so far as visible results indicate, there being, at the latter date, only two schools and two small congregations in existence. In the years 1872–1874, only one school was maintained, that being the McKee school in Nashville, Tenn., and at the close of the term, June 1874, work in that field was relinquished and steps were taken to dispose of the mission prop-

erty.

But while the visible results of the work during the first decade are so few and disappointing, it may not, for a moment, be doubted that great good was accomplished in imparting a knowledge of the rudiments of an education to a very large number who attended the schools, and also in the conversion of very many who were led to Christ through the faithful preaching of the gospel to those who thronged the places of divine worship.

Who can tell the result of the work accomplished through the influence of the lives of the saved ones among the masses; or of the light caused to shine upon the dense darkness of ignorance, superstition and sin in the many homes by the lives of the children who were enlightened and saved in the schools through the sweet influence of divine grace? Eternity alone will be sufficient to reveal the whole chapter. One very charming and encouraging echo of the trumpet call sounded out in those days was heard last summer in the voice of one of the ablest instructors in the Knoxville Bible school, who was converted and partly educated in the McKee school, and starting from that, entered the gospel ministry, in which for more than a quarter of a century he has been holding up the banner of Christ faithfully and with much success among his own people.

The spring of 1875 found our work limited to one small school in East Knoxville, Tenn., with two teachers, Rev. J. P. Wright and Miss Jennie McCahon. The enrollment was only 70. But at the end of the second month of the school term the attendance had increased so as to require the employment of another teacher. During that year the first building of Knoxville college was erected, September 1, 1876. The school was transferred to the new building, and a new fountain opened which ever since has been sending out living streams to irrigate the barren wastes of ignorance, superstition and irreligion in all the Southland. The total enrollment of the school the first year was 141; but the number present at any one time was less than 100: a very small beginning surely! But relying on the promise of God the work went on, and to-day we see the prophesy of the Psalmist fulfilled: "There shall be a handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth."

From that small beginning there has been a gradual but substantial growth until the present time. From one building with five missionaries and less than one hundred scholars and no church members, Knoxville college has increased to six large, commodious buildings, twenty-two missionaries, three hundred students and a full college curriculum, embracing theological, classical, normal, scientific and primary departments, together with a thorough system of industrial training, embracing agriculture, mechanical arts, dressmaking, sewing, cooking and housekeeping in all its details. It has a congregation with one hundred and eighteen members, two Sabbath-schools, with an enrollment of four hundred and twenty scholars, and a young people's Christian Union, with two hundred and fifteen members. Irrigating streams of gracious influence have issued from this divinely appointed fountain, and along their banks have sprung up the following missions: Athens, Cleveland, Riceville and Bristol, Tennessee, and Miller's Ferry, Prairie, Camden and Canton Bend, Alabama, each having a good school, Sabbath-school, Young People's society, a congregation, and an ordained minister to lead them in the way of life and peace. At Prairie the Woman's Board, which supports the industrial work in all the missions, has a farm of about six hundred acres, upon which, under the direction of a competent farmer, families are located and taught the art of agriculture and the higher one of establishing and maintaining Christian homes, of which these lowly people are most lamentably ignorant. The undertaking thus far has been hopefully successful. All the ministers and teachers of these missions were educated, and perhaps converted, in Knoxville college. Some fruit surely from the

handful of corn in the earth on the mountain top.

The next year after the work was begun in Knoxville, a mission was started in Chase City, Va. It is now in its twenty-fifth year. In all these years the work has prospered, maintaining an average attendance of nearly two hundred and fifty in the school. The congregation at this place has the largest membership—one hundred and sixty-six—of all our congregations. Established after this one, and in part as an outgrowth of the work here, are Bluestone and Norfolk, Va., and Henderson. N. C., in each of which are a large school, a vigorous congregation, and prosperous Sabbath-schools and Young People's Christian Unions.

In the summing up of some of the visible results of our work among the Freedmen we have the following: There are thirteen missions, each having a school, Sabbath-school, Young People's Christian Union and a congregation. The total number of missionaries in the field is ninety. There are nine ordained colored ministers and forty colored teachers; and nine of the missions are wholly in charge of colored missionaries.

The total enrollment of the schools is three thousand and twenty-four. The congregations have a total membership of seven hundred and eighty-four. The seventeen Sabbath-schools enroll three thousand eight hundred and sixty-eight. The twelve Young People's societies have a membership of twelve hundred and eighty-five, and the total contributions of these missions last year were two thousand one hundred and forty-four dollars.

Besides these there is an army of not less than five hundred young men and women who have been educated and many of them converted, in our schools, teaching in the public schools of the different states in the South every year, having under their tuition not less than twenty thousand boys and girls, over whom they are constantly exerting the influence of an educated Christian life. These constitute perhaps the principal results which are tangible and visible.

But who can estimate the results in the souls converted, the hearts comforted, the homes made happier and good citizenship promoted by the reflex influences of all these years of toil in preaching the Word, in prayer and personal appeal? No one can doubt that a great number has been enrolled among the blood-washed, besides those who have been enrolled in the different missions. Who, in all our dear old church, would hint that the Freedmen's mission has been a failure? We may all indeed lament that more has not been accomplished, but recognizing the encouraging fact that God has so signally set the seal of His approval upon the feeble efforts of his servants, we take courage for the future.

"The Lord of us hath mindful been
And He will bless us still."

At this twenty-fifth milestone, we erect our "Ebenezer, saying Hitherto hath the Lord helped us," and pass on in the work with renewed zeal, continued perseverance and a stronger faith.

1703 *Buena Vista St., Allegheny, Pa., Oct.* 15.

THE OUTLOOK FOR THIS YEAR.

By Dr. C. Jane Vincent, Corresponding Secretary Women's Auxilary Board.

WE HAVE often remarked that our work for the Freedmen is only limited by the money with which to make it go, and never was the truth brought to me more fully than this year. The demand for industrial training is growing rapidly, as the great benefit from it is appreciated. Reports from the various stations show a lively interest on the part of pupils and corresponding enthusiasm on the part of workers. The same work is being done and the same workers supported, with one exception and three additions, viz: At Knoxville a department of Domestic Science will be opened.

The teacher will be scientifically trained, qualified for teaching chemistry of foods, as well as how to prepare most nutritiously and palatably.

In assuming this the Board felt the necessity for limiting our work to the strictly industrial, and asked to be relieved from the support of the matron of the Little Boy's Home at Knoxville, which request was granted. Thus we still support six workers here. Then a cooking department has been opened at Miller's Ferry, Ala., and also at Henderson, N. C., for both of which we are responsible.

A new mission is being opened at Bristol, Tenn., which will add one teacher to our list with the sewing department. This makes the Women's General Missionary Society responsible for the salaries of twenty industrial workers and the necessary expenses attendant.

A new superintendent of farm, Mr. N. B. Cotton, has taken hold and is showing energy and judgment in managing and planning. The season has not been very favorable because, first, of continued rains interfering with proper cultivation of crops, and later continued drought preventing the perfect maturing; so that the prospects for fall crops are far from flattering. All seems to be moving along as favorable as possible under the circumstances however.

The Teacher's Home, so long and so sorely needed at Prairie, Ala., is being erected this fall at a cost of $1,400. The plans are the same as the Teacher's Home at Camden, Ala., built about three years ago, but owing to the increase in price of all building materials the cost of the building will be about $500 additional. Had it been possible to get along a little while, the Board would have preferred, on this account, to have waited, hoping for some fall in prices, but it was absolutely necessary as the principal and teachers are without the semblance of a home or roof to cover them. Some repairs on school buildings, necessary to keep the property in good order, have been made at Athens, Tenn., and at Prairie and Camden, Ala.

In looking about for a teacher for this new department of Domestic Science at Knoxville, we have not been able to find a United Presbyterian young lady who has been scientifically trained. The teacher will, however, be a Christian and a missionary as well as teacher. Will not some of our earnest, devoted young women take up this line of work and prepare so that by another year or so we will not need to go outside in seeking workers?

Clothing will be needed as usual, and we would ask societies to give this matter their early attention. Also literature and Sabbath-school papers are gladly received. This would be nice work for the Juniors and infant classes in Sabbath-school.

The Teachers' Home at Prairie, Ala., will be completed in November ready for occupancy. Bedding and rag carpet will be gladly received to aid in furnishing. The needs in this department are so varied that everybody can find something they can do, and there is no way we can be so thoroughly interested as in *doing* for some one, and then you know our Savionr tells us that "In ministering to one of the least of these, my brethren, ye are ministering to me."

A good way for both presbyterial and congregational societies to become and continue interested is by becoming responsible for the support of a missionary. Are there not a number of societies willing to assume a salary and thus aid in putting the work upon a more permanent basis? Twenty salaries to pay each month! With what we are already pledged for this year, it will require $10,000 to meet these obligations and close the year free of debt. *Let us resolve and do.*

Allegheny, Pa., Oct. 3, 1900.

"'BIJAH'S 'LIZA."

A True Thanksgiving Story.

"'LIF' UP your heads, O ye gates; even lif' dem up, ye everlas'in' doors; and de King of Glory shall come in. Who is dis King of Glory? De Lawd of Hos's, He is de King of Glory.' "

Two men, laughing boisterously, were on their way to the cotton fields, and hearing the voice, looked in curiously as they passed the cabin door. "Oh, it's only ' 'Bijah's 'Liza,' " one of them said; but he lowered his tone as they went on more quietly.

By littles the noise of talking and laughing died away from the quarters, and soon it was deserted except for the babies and one or two older children left to "nuss" them. These were expected to amuse themselves all day near the cabins, and find their own "taters" for dinner.

In the cabin at the end sat " 'Bijah's 'Liza," the cripple. Soon she stopped her monotonous chant of the twenty-fourth psalm, and leaned her head forward, with closed eyes, resting.

In her thoughts she was seeing the picture never far distant from her memory; a homely schoolroom, peopled with childish faces, black, like her own; her own face bent in patient eagerness over a Second Reader; the beloved teacher, whom it was a happiness just to be near. She saw the school, too, at the beginning of the day, sitting with folded hands and reverent faces, repeating some portion of the Scriptures in concert, and then following the teacher through a simple prayer.

Poor " 'Bijah's 'Liza!" Through all her crippled childhood school had been only a dream, made real by the stories of the more fortunate children who could attend it; but her many entreaties at last prevailed, and, with anxious misgivings the parents watched her on her first two-mile walk to the school established by the fostering care of friends of the Freedmen.

With the help of the children she had learned something at home, and now began the Second Reader with the determination to conquer it or die.

The little hunchback, with the grown-up face and the child's body, made small progress in learning to read, but showed a wonderful aptitude for committing Bible verses, which the teacher taught orally. Everything of a religious nature she seemed to absorb rather than to learn; but she could not get her lessons.

Afterwards the teacher reproached herself for many things, though it was impossible to know whether she had been too lenient or too insistent with the pathetic-faced cripple, or whether the long, hard walk through the woods was to be blamed.

Perhaps what came could not have been averted; but, at all events, the girl was taken suddenly and violently ill and, at last, when her strength came creeping back, she was helpless. The poor back was almost double, so that the head leaned on the chest, the knees were bent to an acute, angle, and the arms and hands were twisted out of shape and were useless.

So 'Liza sat, day after day, in the chair rudely made to fit her deformity through the ingenuity of her father's love. All day long she sat there, while her father and mother worked in the field, and "bobber" Anderson was at school.

She amused herself by studying the colored pictures of the Sabbath-school lessons pasted on the wall, or by singing the hymns and reciting the verses learned at school. Often she gave herself up to delicious memories of that happy six months, lingering over every detail of it.

When her father came home at night he lifted her tenderly in his arms and laid her on the bed, and, lying in that stiffened heap with face upturned, she listened eagerly to the stories the children brought home, and asked numberless questions.

So passed the day with 'Liza Benn.

But the night talks had grown wondrously interesting of late. The mellow fall days had come, with the indications of oncoming winter; it was almost the last of November, and, for many weeks, the children had been preparing a programme for a public service at the church on Thanksgiving Day. It had

all been new and strange to them.

'Liza had heard the whole programme over and over again, but even more interesting than that was the account of the origin and reasons for continuing the observance of the day, now heard by her for the first time.

The whole community was invited to hear the recitations and singing, and, at a certain place in the programme, a collection of pennies was to be asked for, which was to go to missions. Thus the children and their parents were made to feel that they had made an offering of thanks for the mercies of the year.

'Liza had been very much impressed with the appropriateness of this from the first, and spent many an hour thinking on the subject, and on this day on which we find her sitting, as usual, alone in the cabin, some new thought has taken possession of her, and stirred the habitual calm of her face. This is Wednesday, and on tomorrow is to be the wonderful service at the church.

When night came 'Liza lay, as usual, with upturned faced and eager eyes, listening to the children; but when the last one had gone, and all was growing still at the quarters, she called her father to her, and together they had a long, whispered consultation, which seemed to end pleasantly for them both.

Cheerfully, almost with glee, the deformed girl watched the people preparing for the Thanksgiving service, and smiled a pleasant good-by to all. Only when she was alone a sadness, and, for a moment, almost a bitterness, settled upon the pale-lined face, and one little tear rolled down her cheek.

But not many followed it, 'Liza was economical with her tears, and she soon chased away all sadness by delightful fancies of what might be going on at the church, and whither her fancy has carried her let us go.

The service is over, the audience is dispersing, and the teachers stand by the table which holds the pennies which have been brought. Beside the little pile of money lay three ears of yellow corn.

" 'Liza send dem," said 'Bijah Benn, awkwardly. "Her hadn't no penny and so her 'member you all use to tell her Bible stories 'bout God's people bringin' dere firs'-fruits, so she ast me fech defines' an' bes' years. Please, mem, dey're her offerin'."

There were tears in the teachers' eyes as they carried an ear apiece to their little cottage home, the precious thanksgiving offering of the little cripple.

On the following morning each ear took its separate way northward, accompanied by its simple story. God, and those most nearly concerned, know what became of the two ears, but the fate of the third fell to the knowledge of the writer, and is as follows:

The missionary soeiety to whom it was sent tied a ribbon securely about it and hung it in their room, where it would remain as a constant reminder to them of "first-fruits."

Each member of the society donated one ear of corn, which was planted in the spring as "missionary corn." The story spread and purchasers grew while yet the corn was in the field.

Wonderful to relate, before another Thanksgiving Day had come, the story of this multiplied ear of corn was sent to " 'Liza's teacher. It was the morning of Thanksgiving that Miss Eunice found her way to 'Liza's bedside.

Looking up into the teacher's face, with joy unutterable, the happy girl learned how reports had been sent in from different owners of corn fields, till an amount of money had already been raised to support a little girl in a far-away mission school for one year, and that they hoped to raise much more.

"It was your thought, and the offering that came from it, that inspired this greater thought and offering, 'Liza," said the teacher. "I believe God wants you to think of that little girl as being sent to school by you. You gave what you could and God blessed it, as He does any gift of sacrifice or consecration."

With luminous eyes and a radiant smile, which seemed to transfigure the poor worn face, 'Liza whispered in tones tremulous with joy: "Did de Lawd 'cept what dis pore chile gib? De Lawd of Hos's—de great

King of Glory! I neber 'pected to so happy!" and the weak voice broke jubilantly into the words of her favorite psalm:

"'Lif' up your heads, O ye gates; even lif' dem up, ye everlas'in' doors; and de King of Glory shall come in. Who is dis King of Glory? De Lawd of Hos's, He is de King of Glory.'"—*Helen E. Boyden in Home Mission Echoes.*

LIFE AND WORK AMONG THE FREEDMEN.

A Paper read at the W. G. M. S. at Pawnee City by Miss Hester Young of the Norfolk Mission, Virginia.

IN the time allotted it is impossible to give more than a passing glance at the conditions and opportunities as related to the home-life of these people. That so many of them are wretchedly poor, we may conclude, arises from the fact that while they are but poorly paid for their work, they do not know how to take care of their hard earned wages, but spend it for whatsoever pleases their fancy rather than for what they need. The street huckster is ever ready with his various wares and everything almost that a man can carry is presented at the doors and the simple-minded people are often duped into buying because of the easy conditions represented. For everything is offered on the installment plan, and, as you may imagine, in many cases two prices are paid before the debt is cancelled. The saloon and policy shop swallow much of the men's earnings that should feed and clothe the children whom the women, while out working to supply this need, necessarily neglect.

The rents are high, as much as $5.00 and $6.00 per month for three small rooms in ordinary tenement. This means much crowding, and so many people occupy the same building that it is difficult to tell where one family leaves off and the other begins. On bright days in winter these houses remind one of a bee hive, every window full of heads, the doors and steps fairly swarming with the women and children. From such homes as these many of our pupils come; while others have good Christian homes with mothers so situated as to be able to give their children and house proper care and attention. The few such homes are encouraging and have their influence.

I wish it were possible to give you a real description of their church services. Many of their pastors are quite ignorant and their preaching is a mixture of truth and error, shouted out in a loud voice, now striking upon some favorite expression which they repeat, getting louder and louder, striding up and down, tossing their arms until they fairly exhaust themselves. Meantime they have succeeded in stirring up the people to great excitement, some shouting, others praying, while crowded around the mourners' bench are the seekers, those who want to be prayed for. Around them stand a crowd who sing or chant, "Some body's praying, now"; swaying their bodies to and fro with a peculiar jerky motion, accompanied by a clapping of hands and stamping of feet. The noise can be heard for half a block. One such scene I witnessed in a church where the pastor, who of course took part in this performance, is one of their leading preachers, having one of the largest congregations.

That these preachers are not in sympathy with our work you will not be surprised when you consider the fact that a pupil in our school in the sixth grade has a better education than the preacher. One of the strange things to us is, that our pupils attend these services and appear content to be members of these churches, though in some cases where the young people have shown a preference for the United Presbyterian church, the parents have not permitted them to join it. Though much appreciation is expressed for the school, yet the work does not succeed as we would wish. We trust, however, that the prejudice arising from lack of knowledge of the

principles and doctrines of the United Presbyterian church will disappear as these become better known. This year our Principal has had more invitations than he could accept to preach for different congregations. His sermons are greatly appreciated, as are also the Sabbath-school and church papers, which are distributed in several country congregations.

Within easy radius of our school are about 800 colored children of school age and not more than 300 are in school. Our total enrollment this year is 691. We have the largest of all our mission schools, as well as the most difficult field. Norfolk being one of the principal seaport towns, the vast number of people who gather here are not the better class, and the opposition which we have reason to believe we receive from many of the pastors.

In our school are eleven white teachers: the principal, Rev. McKirahan; Mrs. McKirahan, teacher of music; the two High-school professors and the teachers of the third, fourth, fifth and sixth grades. The first and second grades are taught by graduates of the school. The Principal of the model school has two assistants, who are also graduates, and 28 pupil teachers.

The course of study makes prominent the study of the Bible. "The training received by the pupils in the Bible alone," remarked one mother who has four children in school, "is worth the tuition." On Wednesday afternoons there are four prayer-meetings held for the students, and the exercises are mainly conducted by them with, of course, the oversight of the teachers. The discipline of our school has been most favorably commented upon by such men as Dr. Francis E. Clark, Major Whittle and Dr. Hurlburt, by each of whom we have been favored with a visit and an address.

Industrial education, which today is demanding attention all over our land, is not being neglected in our school. Though we have but the three branches, the work in these is thoroughly done, and only those who visit the homes of these people can realize the great necessity for special training in cooking and sewing. In each of these particular attention can be and is given to lessons in cleanliness and economy, both of which are sorely needed. The cooking school, the youngest of the three, being scarcely in its second year, has proved very successful. Eighty-two girls and eight boys have this year received instruction. They are taught all necessary work in connection with the care of the ordinary kitchen—to plan, order, prepare and serve the various meals of the day. Each graduate must be able to do this satisfactorily, as well as make and bake yeast bread. The annual dinner, which was recently prepared by the five young ladies of the Senior class, was a fair demonstration of their skill in this line. The following menu was served to the faculty:

Mock Bisque Soup
Baked Shad, Hollandaise Sauce
Mashed Potatoes
Roast Lamb, Mint Sauce
Minced Spinach
Spring Chicken
Sliced Tomatoes
Crab Salad
Strawberry Cream and Cake.

The boys are anxious to learn to cook that they may be able to secure situations as cooks on steamers and ships.

The sewing department is arranged in five grades and accommodates all the girls in the grades and two classes from the model school. These have a period of 40 minutes per day. The custom of having all pupils engage in literary work Friday afternoons left this department at leisure, and two years ago a class of adults from outside the school was formed, which occupied that hour for two years. This was tried with partially gratifying results. At the beginning of this year a change was effected whereby the second and third year High-school girls spend alternate Fridays at sewing, having half time for literary work. This plan is considered a decided improvement. The graduates have by this means made their own dresses for commencement. These are of India linen and while inexpensive are neatly and becomingly made and are uniform only in price. The girls as

well as their mothers are quite pleased at the result of their own work. Two of our most promising girls, now in the second year High-school, have completed the course in sewing and will receive certificates on commencement day. They draft, fit and finish off garments with a neatness not equalled by many dress-makers with years of experience.

In the printing department about 35 girls and boys have received instruction this year and many others have applied for admission who were rejected for lack of room. The work here consists of type-setting, running presses and general instruction in the care of machinery and handling of paper. Students from the higher grades are taught proof reading and the preparation of newspaper matter. In this department the grammar, composition and rhetoric rules are practically applied and demonstrated by the students. The College Bulletin, a small eight-page paper, is published monthly in the interest of the school. All the college work, consisting of text books, catalogues, etc., is printed and bound in the schools. A large amount of job work is also done for outside parties, the money for which is used in enlarging and better equipping the plant. The printing students get thorough instruction in the rudiments of job and newspaper work, and as a rule acquire considerable skill in type-setting and press running.

At the close of school each Thursday we meet for an hour's study of the Sabbath-school lesson. Our principal conducts these teachers' meetings and most helpful. pleasant and interesting are these meetings made.

Sabbath is a busy day, beginning with the young peoples's prayer-meeting at 10 o'clock. This is followed by the preaching service. Sabbath-school is at 2 o'clock, which all pupils, except those who use street cars and ferries, are required to attend. At 6 p. m. another Sabbath-school is held for those who do not attend any church, and many small ragged children, who would not enter a church in daylight, come to this evening school. The readiness with which they learn the Bible verses is remarkable, as many of them are unable to read. On a recent Sabbath evening some 19 or 20 golden texts were recited in their order. More than 900 people of all ages are thus reached through the medium of the Sabbath-school, and as the lessons are earnestly taught and the faithful pastor, our principal, Sabbath after Sabbath sets forth the truth in a clear and forcible manner, no one can plead lack of opportunity.

The congregational prayer-meetiug is held Wednesday evening. The ladies' missionary society meets first Monday of each month. At the April meeting when mention was made of the proposed thank-offering, and suggestions given as to how we might manage to have a full collection, one poor, little old woman arose and said: "I think now the weather is getting warmer, less coal and wood are needed and if each one would try she might save a few pennies each week in that way, and really ought to do it, for we've been so blest this year, and had so much to be thankful for, we ought to show our gratitude by making special effort to have a large collection." While we were glad to hear such words, yet it was pathetic, as we remembered seeing that woman in her poor, plain, but neat and clean home, with the few small pine sticks, which we would call kindling, but to whom it was wood, though she shivered and drew closer to her tiny stove as she laid the last piece on the fire.

Perhaps many are acquainted with that part of our work which is done outside the school room—visiting in the homes of the people. This is done after school hours and on Saturday, reading and explaining the scriptures, praying with them, listening to their troubles, giving comfort where we can relieve the wants of the sick, and feeding the hungry. We are often called upon to bury the dead. Sometimes we hold a prayer-meeting in the home for the sick ones, always inviting those we visit to come to our church services.

More than 1600 visits were made the past year. It is in the home that one gets nearer to the hearts of the people and is better able to sympathize with their difficulties

and trials. Especially do we pity the women, many of whom are in service. They leave even small children to care for themselves all day long, their houses being uncared for. It follows that many of these neglected children become careless boys and girls. The street is as much their home as the house and much more attractive. The need of a dormitory is felt, for although our principal is very strict in requiring parents of our pupils to keep their children off the streets at night, this is not always done. The teacher realizes that much of her labor is lost by the influence in the home-life of the child. Again we often see the evidence of the pupils' good influence exerted in the home, and the parents, many of whom are unable to read themselves, but are anxious for their children to become educated, speak with pardonable pride of their learning. The mothers especially deny themselves daily that their children may be kept in school.

When after school hours we have spent two hours visiting in all kinds of homes, some neat and clean, but many just the opposite, which are reached by picking our way through narrow dirty streets, ill smelling alleys and climbing dark stairways, often finding closed doors instead of the families we wished to see, some obliging neighbor putting her head out of a window to volunteer the unwelcome information, that "they have moved" (so frequent is this moving that it is difficult to keep track of them), how gladly we enter the welcome doors of the Teachers' Home, which shuts out the sights, sounds and smells with which the city abounds. There we are as a family, and although some of the children (?) are decidedly of larger growth our kind-hearted, patient principal willingly exercises a fatherly care over us all; and as we meet round that long dining-table, each one in turn invokes the blessing, and takes his turn in leading worship morning and evening. This immediately follows our breakfast and dinner hours. We share our joys and trials, and, one and all, pour into the sympathetic ear of Mrs. McKirahan the day's trials, while she, in addition to her music lessons, cares for our home. And most excellently is this done; to her thoughtful kindness much of our comfort is due.

The great amount of work to be done, with its accompanying discouragements, leads one to cry, "Who is sufficient for these things?" Often in midst of some particular depression our hearts are cheered by a loving, and perhaps unexpected, message from the North, and we gather courage for the work as we think of the many friends who are looking to us for its performance, and praying for it and its workers. Our principal often encourages us with the words, "It is ours to sow, and the Lord of the harvest will take care of the reaping." The work is the Lord's. He is more interested in it than we can be, and we know "His hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear."

THE NEW HEBRIDES.

By Mrs. J. N. Knipe.

"OH, THAT I had my life to begin again! I would consecrate it anew to Jesus in seeking the conversion of the remaining cannibals on the New Hebrides!" is the testimony of John G. Paton, who for forty-two years has worked, with unceasing devotion and marvellous success, in what he himself has called, "one of the smallest, yet most fruitful missions, in one of the hardest and darkest fields on the earth." "Failure has been blotted from the vocabulary of missions and their critics by the story of the New Hebrides."

Appearing as great mountains bursting up out of the sea, clothed with forests and separated by deep valleys, through which the restless seas forever flow, this picturesque group of thirty islands extends

over four hundred miles of ocean in the South Pacific.

The islands have never been annexed by any government and are of little commercial value to any country, except New Zealand and Australia, owing to the great distance of all others from them. They lie about one thousand miles to the north of New Zealand and fourteen hundred miles northeast of Australia. The population, now about seventy thousand, was at least three times as much before the advent of traders and Kanaka, or slave collectors. The islands are volcanic in origin, the fires being still active on three of them, "the volcano on Tanna being now, as in the days of Cook, their discoverer, a pillar of cloud by day, and of fire by night, a far-shining beacon, kindled by the fingers of God Himself."

Alas! that when every prospect pleases man is vile. The scenery may be surpassingly beautiful, but scenery can never regenerate, and so the pioneer missionaries found the natives of the New Hebrides fierce cannibals, their longing for human flesh being so intense that even the grave was robbed to satiate the horrible craving. One man boasted that he had eaten sixty-seven human beings and had thirty-five wives left that he could kill and eat if they displeased him.

It was among such naked, painted savages the missionaries landed just sixty years ago. John Williams, the apostle of Polynesia, having seen the blessed fruit of Christianity among the natives in the group in which he labored, was not satisfied within the limits of a single reef, but determined to visit the New Hebrides. Accompanied by Mr. Harris, a young missionary and twelve native teachers, he set sail for the New Hebrides in November, 1839. Succeeding in landing three of his Samoan teachers at Tanna, he with great joy proceeded to Erromanga, another of the islands, expecting to meet a kindly reception. He landed, along with Mr. Harris, the captain, and another gentleman. At first all seemed pleasant and the little party gaining courage was starting inland when suddenly a shout was heard. The natives' hostility showed itself, and instantly Williams and Harris were clubbed to death. The others being nearer the shore narrowly escaped into the boats. No help could be rendered, and the bodies of the martyrs were dragged into the bush by the infuriated cannibals for their horrid feast.

But, as of old, "the blood of the martyrs is the seed of the church." His banner must be displayed, His cross exalted where the blood of his saints has been shed in His name. In 1840 two more Christian teachers were landed, but in 1841, after suffering untold hardships and experiencing a living martyrdom, they were rescued by a passing ship. In 1842 the Messrs. Nisbet and Turner were sent to Tanna, the island nearest to Erromanga, but in less than seven months their persecution was so dreadful that they had to escape in a boat by night. Again and again the London Missionary Society sent Samoan teachers to one or other of New Hebrides, but they were all compelled to seek safety in flight, so that although much praise is due to the brave enterprise of these devoted brethren, nothing effective was accomplished until the Presbyterians were led to enter upon the work.

Christianity had no foothold anywhere on the New Hebrides, unless in the memory and blood of the martyrs of Erramanga. The natives were cruel and blood-thirsty. Every man carried weapons, for warfare was continuous. Women and children were downtrodden and abused. The women were bought for wives and paid for with pigs. On the island of Fotuna where women were numerous a wife was worth one pig, but on the island of Santo she was worth twenty. Before she was handed over to her lord and master her front teeth were knocked out, and a string placed about her neck, with which she was to be strangled when her husband should die. The women bore all the burdens while the men walked alongside carrying clubs to beat them to death should they shirk their duty.

In 1848 Rev. John Geddie and wife, of the Presbyterian church of Nova Scotia, and in 1852 Rev. John Inglis and wife, of Scotland,

began work on the island of Aneityum, the most southerly of the group. The natives showed interest from the first and, marvellous as it seems, in a few years these men of God saw over three thousand savages, throwing away idols, renouncing heathen customs, avow themselves to be worshipers of the true Jehovah-God; and by and by the whole Bible was translated and placed in the hands of the Aneityumese at a cost of six thousand dollars, the question of expense being solved by the natives themselves, who for fifteen long but unwearying years toiled early and late, planting and preparing arrowroot, denying themselves of daily food, that they might sell it in Australia and Scotland to pay for the printing and publishing of the precious Book.

Let any who may lightly esteem the Bible think of this: The labor of fifteen years for the Bible entire did not seem too much for poor converted heathen to pay for that Word of God which had sent to them the missionaries, revealed to them the grace of God in Christ and opened their eyes to the glories of redeeming love. In twenty-four years after Mr. Geddie landed on Aneityum there was not one heathen on it.

In 1857 the Rev. G. N. and Mrs. Gordon were placed on Erromanga. By them God brought fourteen young men and fourteen young women to renounce heathenism and accept Christianity; but in 1861, when they seemed to be on the high road to success, the treacherous natives cut them both down with the tomahawk. It seemed for a time that it was a lost cause, a forlorn hope. In 1864 Rev. J. D. Gordon going to convert, if possible, the murderers of his brother and his wife, was placed on Erromanga. After eight years of successful service, he also was added to the list of Erromangan martyrs. But marytr seed has borne fruit; the island has been completely won for Christ, and today every family sings the praise of His redeeming love and ascribes all glory and honor to the only living and true God.

In 1858 John G. Paton, who has been called the "Apostle of the New Hebrides," his wife, with other missionaries and their wives, were placed on the different islands. At first the work was slow and difficult, owing to the fact that they had a different language on every island, differing widely from and unintelligible to all others. Even the people on one side of an island could not always understand or converse with those on the other side. No schools, no books, language not reduced to forms that could be printed. How dark the prospect!

But God has worked wonders through his consecrated servants so that we are led to exclaim, "The day of miracles has not yet passed!" Now they have twenty-six missionaries, five assistants and three hundred native teachers and preachers. They have a Teacher's Training school, with forty-six students, from which there has recently been graduated their first class after a four years course, and a hospital with skilled attendants. They have eighteen thousand converts, three thousand of whom are fairly well educated. The Bible, in whole or in part, has been translated into twenty-one of the languages of the group.

One of the greatest hindrances to the gospel is the trader, whose sale of fire-arms and ammunition, opium and rum, amongst the New Hebrideans has become a terrible and intolerable evil. This Great Britain has prohibited her own traders from doing. In 1892, and again this year, Dr. Paton visited our country pleading that America will take the same stand. But as yet it is in vain. Possibly when the presidential election is past his plea will have some chance.

Woman is an important factor in the work in the New Hebrides and keeps step with man in all his endeavors. A native teacher of Rarotonga one day expressed to a missionary his desire to marry and named the daughter of another teacher as his choice. On being asked if he had spoken to her of his desire, he replied that he had not, but that he had been looking at her for a long time. Advised to do more than look, he wrote this letter: "I Akatangi, have been appointed to go as a native teacher to the heathen in the dark lands westward. I have been looking at you for a long time, and I desire that you will go with me. If you love Jesus, if you love the heathen, and

if you love me, let us go together. Think of this and let me know. Blessings on you from Jesus. Amen." Her response was prompt. They went together to Erromanga, and through their instrumentality, the murderer of John Williams was brought to Christ.

Philadelphia, Pa.

DIFFERENT MINDS.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—*Richard Chenevix French.*

THANK-OFFERING DEPARTMENT.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Bread for the Hungry.

There comes a host, they stand at our door;
They call and knock, and their need is sore;
They call for succor; to *us* they cry;
They hunger and thirst—shall we let them die?

They come from north, with its icy breath;
From forest and jungle, where lurketh death;
From east and west they come, they come,
To find in this land of plenty a home.

They thirst for water, they famish for bread;
They are brothers and sisters—they must be fed;
Can we turn away and close our ears,
Nor be moved to pity—nor melted to tears?

There are souls that are starving for bread of life;
There are hearts with anger and malice rife;
There are weary and stricken and desolate ones,
With no Father in God—no hope in His Son.

There are sin-stained garments to be washed white;
There are deeds done in darkness, not bearing the light;
There are feet that are straying the downward road,
To be guided and helped up to truth and to God.

Christian women! O women, by Jesus made free,
To us is given—to you and to me—
To give of our treasures—not counting our store;

For in giving we're getting and gathering more.

Give pity and love—the love of the Cross ;
Give money and labor, not counting it loss ;
Give prayer evermore that the needy may be
Most bountifully fed, dear Saviour, by Thee—
By Thee; and *through* me.

—*Selected.*

A Thank Offering Message.

It is with deep gratitude we report that the outlook for a liberal Thank-offering was never so bright as is that for May, 1901. In June and July over 48,000 "Twentieth Century" boxes were sent out per order of the Pawnee convention. It was thought that the supply sent to each congregation in our denomination was liberal, (the estimated number of women members in each, being the criterion); but in several instances the supply of boxes did not meet the demand, and prompt orders were sent for more. For instance: A congregation in the Eastern part of the church, which a few years ago was a mission, received one hundred boxes, and ordered one hundred more. A congregation in the far West, numbering 329 members, received 125 boxes, and ordered 200 more, saying: "We purpose interesting our Young People and Juniors in this special offering, therefore we need an additional supply." Mrs. McClenahan, corresponding secretary of the Egypt Presbyterial, writes: "At the Women's Missionary Conference, held at Ramle in July, it was suggested and heartily joined in by all, that we unite with the home workers in the giving of a 20th Century Thank Offering. We are also going to ask our missionary societies to give toward it. We want to join you in this great movement even though we may need to use some of our offering to help the needy places in our own field to build churches, as the 50 per cent cut by the Association in the building fund means a struggle for many poor churches."

Orders were given for boxes to be sent as follows: Luxor, 12; Aysut, 50; Maghagha, 5; Cairo (Miss Smith), 50; Cairo (Miss Thompson), 50; Monsourah, 50; Tanta, 12; Zagazig, 10; Alexandria, 50—208 in all. Will not the knowledge that 208 Thank offering boxes are going into the homes of our missionary workers and native sisters in Egypt, and that 100 boxes were previously sent in response to a call from India, incite the women of our churches in America to be more and more faithful in the giving of liberal offerings, daily or weekly, in order that many others, not only in the foreign fields but in the home fields, may learn to love our God and give gifts of gratitude unto Him?

From congregational and Presbyterial Thank-offering secretaries, and presidents of societies come most encouraging assurances of help in raising a large offering for May, 1901. Not a note of discouragement had yet reached us, and we trust there will be none, for we are sure that if each individual woman in the denomination will do her *full part* in *working* and *praying* for the amount asked for, God will give it in full to us to pour back into His treasury.

While we are anxious for the full amount of $75,000 to be given, because every dollar of it is needed to help in carrying on the work assigned to the women of the church by the General Assembly, we are also anxious that the women of the church may receive the rich blessings that come from the liberal, systematic Thank-offerings to the Lord.

Questions bearing on different phases of the Thank-offering have come down upon us "like snowflakes", and, in response to these, the Women's Board, at its last meeting, ordered a leaflet of "Questions and Answers" to be prepared and sent out free. It is our purpose to have this leaflet published in time to send out with the "circular letters" to societies in January. If there are any furthes questions which societies or individuals may wish answered in the leaflet, they should be sent to the Thank-offering secretary's address not later than December 1st.

The question often comes to mind: What are our many Junior leaders doing to interest the children of the church in helping to raise the special Twentieth Century Thank-offering? Surely our boys and girls want their names to be enrolled in the list of givers, and if Junior leaders and parents will

do their full part, we will have even the members of the Cradle Roll supplied with boxes, and trained to give thank-offerings to the Lord for his goodness to them.

May God help us to become a grateful people and then will we *delight* in the giving of gifts of gratitude, that others may learn to love Him.

Remember, that Saturday in the Prayer Calendar is the day for special petitions in behalf of our Thank-offering work.

MRS. MARY CLOKEY PORTER.
15 *Marshall Ave.. Allegheny, Pa.*

A Talk with My Thank-offering Box.

Ah! here you are, just inside my trunk, so that all I need to do is to raise the lid and your familiar form is presented to view.

We are old friends, you and I. More than three years have passed since I confided to your care my first Thank-offering. And often during those years have I come to you in my hour of gladness, my heart filled to overflowing with thankfulness for the blessings bestowed upon me, and as I gave into your keeping my little offering I would ask God to bless it and make it the means of carrying joy and gladness to others.

You have been a *good friend* to me, bringing me many a blessing that I would not otherwise have enjoyed; but whether I have been faithful to you or not, God knows. If you could only speak and tell me all that was in my mind when I came to you there would perhaps be much that would make me rejoice, but doubtless *more* that would make me ashamed to realize how selfish I have been.

At first, it was but a penny a day that came into your possession, but bye and bye, as I began to realize how truly great were my blessings, I felt that pennies would not do for you, my Thank-offering box. My life has been very commonplace, indeed. And yet, there has been more of sunshine than shadow along my pathway.

Many and *unspeakable* blessings have come to me. When I think of them, and of my utter unworthiness to receive them, I can but say with the Psalmist of old:—

"What fit return, Lord, can I make,
For all Thy gifts on me bestowed?"

My true friend, let me come more closely to you and see if you can tell me the reasons for which I have given you Thank-offerings. To begin with, I was thankful for health and strength; thankful for a pleasant home in the country where I could enjoy the bright sunshine, breathe the pure air, listen to the songs of birds and enjoy the beauties of Nature that God has placed around us; thankful for all the blessings of a Christian home in a Christian community. Being a teacher, I was thankful for the little ones who were placed under my care, and morning and evening asked God to help me lead their little feet in the right path. Then I was thankful for my church-home where so many of my loved ones worshiped; thankful for our loved pastor and wife, and the Sabbath-school where I have been trained since infancy. And *truly* thankful for our Young People's Society, from which so many noble young men and women have gone forth to labor for the Master; thankful for the precious hours that have been spent there, and for the spiritual blessings that have been received in those meetings.

But some may say that these are but *common mercies.* Perhaps they are, but there are many who do not enjoy even the least of these, and I thank God for the common mercies. I am thankful for my precious Bible, which is "a lamp to my feet and a light to my path." I am more than thankful for that gift of gifts, our Lord and Savior Jesus Christ; thankful that I can rely upon His promises and trust Him to lead and guide me.

My dear old Thank-offering box! There is another story that would tell of carelessness and neglect. There are many things which I accepted as my just rights without thought of the many, as deserving as I, who are deprived of such blessings. There were times of darkness and distress when I forgot to thank our heavenly Father who said, "Though thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee"; times when I complained, yea, even *rebelled* at what I

chose to call the *hardness* of *my lot.* Then there were times when the pleasures of the world made me forget my duties to you; when money, which should have gone for blessings received, was spent for things which satisfieth not. Oh! how selfish I have been with my Thank-offerings! Not *always* thankful for the *roses* and *never* thankful for the *thorns.*

Heavenly Father, help me to rejoice in the thorns which thou mayest be pleased to place in my pathway and make them the means of leading me to a closer walk with my Saviour. Help me to make the words of the Psalmist, the song of my heart, so that whether the way be dark or fair I may be enabled to say in gratitude, "Bless the Lord O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." M. E. H.
Bloomingdale, O.

Gratitude.

The ancients had many stories of the gratitude of beasts. You remember that of Androclus and the lion. The man was condemned to be torn to pieces by wild beasts; but a lion, to which he was cast, instead of devouring him, licked his feet, because at some former time Androclus had extracted a thorn from the grateful creature's foot. There is gratitude amongst the beasts of the field and the fowls of the air. And surely if we receive favors from God and do not love him in return, we are then worse than brute beasts; and so, the Lord, in that pathetic verse in Isaiah, pleads against us: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." If we receive favors from God, it is but natural we should return them.—Spurgeon.

Acceptable Service.

One of our great millionaires once saved the home of a poor woman. The home was about to be sold; he bought it, and made it over to her. After that, every spring, she never failed to carry him the first vegetables that matured in her little garden. He could have bought better ones, but this simple act paid him over and over for what he had done. God could get along without your offerings and mine, but I believe they are very precious in His sight.—Selected.

Gleanings on Giving.

WORDS OF SCRIPTURE.

"When once the Master of the house is risen up, and hath shut to the door, ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets But he shall say, I tell you, I know you not." Luke 13: 25, 26, 27.

"For this ye know * * that no covetous man * * hath any inheritance in the kingdom of Christ." Eph. 5: 5.

WE ARE DEBTORS.

Thrice, thrice are we debtors of the heathen world.

Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with a generous hand.

Debtors—for instead of a loaf we have given a stone; instead of a fish, a serpent.

A WISE MOTHER.

A very old lady, who is not rich, has always seemed able to give money to every good cause. Some one asked her how it could be. She said: "When I was a child, my mother told me of Jacob and his vow. Then she gave me two little purses and a small account-book, and on the first page she wrote: 'For the Lord. From every dime, one cent; from every dollar, one dime.' Since then I have never lacked something from which I could give one tenth to the Lord."

REVIVALS.

In former times revivals have come upon the Church with distinct characteristics. One was remarkable for the blessings which rested upon the preached word. Another for the spirit of prayer which seemed to be poured out on the people generally. Another for the interest in the study of the Scriptures. What the Church has yet to see is a revival of which the chief distin-

guishing feature is—"*giving to the Lord.*"

BLOCK AND TACKLE.

Many churches have fallen into the habit of dragging their contributions for missions and benevolence out of themselves by block and tackle. All sorts of pulleys are used. Imagine the Apostle Paul getting up a ten day's fair in Corinth for the sake of the poor in Jerusalem! Such a supposition would be almost sacrilegious. Yet the object was what is commonly distinguished as charitable, rather than strictly religious. Think of the women of Philippi getting up a "donkey party" or a "golden goose" to raise money to send for the support of missionaries in Thessalonica. Take the most conservative and harmless schemes ever used, what are they but devices with which to cajole out of ourselves that which we are too close pocketed to freely give? It bleeds our hearts to pay our dues unto the Lord, and so we salve the wound with artistic entertainments. In that way, too, we get a little money from outsiders—*little, indeed,* just enough to ease their consciences and close our mouths.—Rev. L. C. Barnes.

WRONG METHODS.

All circuitous methods of raising money for God miss the mark. Instead of promoting liberality we burn it up. They bring labored, but scanty crops, and exhausted soil without feeding it. These devices hold the same relation to real religion that praying machines do. They belong to Thibet. They mean the withered end of piety. Growing generosity can be only when men bring their offerings of lips and hands into the direct presence of God.—Rev. L. C. Barnes.

EDITORIAL.

For Thanksgiving Day.

Lord, for the erring thought
Not into evil wrought,
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer:
For pain, death, sorrow sent
Unto our chastisement:
For all loss of seeming good
Quicken our gratitude.

—*William Dean Howells.*

Sorrow has come to our mission in Egypt—sorrow in which the whole world will sympathize. On the morning of September 4th, after a few days of illness, Mrs. George A. Sowash passed peacefully away. From the account of her life given in the Christian Instructor, we learn that she had been in Egypt a little less than four years. She was thoroughly imbued with missionary zeal, and it appears to us inexplicable that she should be removed from her work among the unsaved as well as from her family which seemed so much to need her. But faith tells us that the mystery shall some day be explained. The affliction of the relatives in this country, of her husband so sadly bereft, and of the little children left motherless, appeals powerfully to our sympathy. For them let us pray to Him who alone is the Consoler.

The newspapers are no longer so much occupied with China and the trouble there. Other matters arise to catch the public eye. But there are hearts where the recent sad calamities will not be forgotten—the hearts of those whose relatives or dear friends were murdered in that strange remote, land. In these columns we would speak chiefly of those who were missionaries and who were martyred. How tranquil must Heaven have seemed to them after earth's terrible turmoil! How safe and abiding the eternal Refuge!

No doubt the Chinese had provocations, but we can never hold it credible that the

Protestant missionaries could give just cause for such vengeful animosity. Many of them, perhaps all, declined to be placed on an official basis, even when this privilege was offered by the government, because they feared that such a step would prove in its consequences irritating to the people at large, and because, moreover, they regarded themselves as representatives of a kingdom "not of this world." This was not, however, the sentiment of the Roman Catholics, and the result of their behavior has been seen. They bore the penalty of their deeds, but alas! not alone.

Arnold Ward writing in the Nineteenth Century on the topic "Missionaries in Egypt' speaks of the somewhat indiscreet methods employed there by certain English missionaries, and adds, "Other longer-established missions, such as the American mission, have by experience adopted more sympathetic methods, and though the latter's proselyting success has been small, they have done an immense amount of good work in many directions and are very generally esteemed."

Have the women of our church forgotten about the Honor-Roll? It was stated at the last meeting of the W. G. M. S. that every one who secured ten *new* subscribers for the MAGAZINE should have her name published on the Roll of Honor in our columns. Let those who have been successful in obtaining the required number send their names and their lists to Mrs. S. M. Kelso, Xenia, Ohio.

Please notice the leaflets recommended for the study of South America. These may be obtained from our own literature secretaries. Many who may hesitate to purchase an expensive book, will feel quite able to send for these inexpensive leaflets.

A missionary society recently organized in Allison Park congregation, DeHaven, Pa., sends the names of five subscribers to the Magazine. We trust that they may find its pages interesting and helpful.

As it is our aim to minister in every way possible to the convenience of missionary societies, and as we have been told that in many cases our Magazine arrives too late to supply the literature needed for the monthly meetings, we have determined to try a new plan in 1901. Hereafter the program and the reading matter pertaining to it shall appear in the same number of the Magazine, and one month in advance of the time when it is to be used by the congregational societies. Thus the study for next January being "The Work of the Bible Societies," the program and the literature with regard to that topic shall, according to our plan, appear in the December Magazine. Our readers will quickly see that in order to make this alteration we find it necessary to do a good deal of crowding in our next issue. But we hope they will be patient with us during the transition period, and we think they will find the change a beneficial one. The subjects for 1901 appear in this number and also the outlined programs for the first three months of that year. It shall be our endeavor to arrange these outlines three months in advance during the coming year, so that societies may have a better opportunity to assign duties and gather material. We have deemed it wise to abandon the double topics of study, the use of which many of our friends have commended. We find it impossible in our limited space to do justice to two subjects, and feel that it would be better to consider one with some degree of adequacy.

Miss Robertson, in her article published in the September Magazine, spoke of the need of a boat upon which the missionary might cruise around among the islands and inlets of Puget Sound and do the work of an evangelist. In the Midland recently there was some account of such a craft called "The Tidings." which enables Rev. Mr. Treisch, of Olympia, and J. C. McClellan, M. D., to practice pastoral visitation among those who have no pastor or teacher of their own. Good reading matter is distributed and

eagerly welcomed. This venture—a novel one—is not under the care of any of our Boards, being carried on by its originators with such help as is voluntarily given them.

Here is something from "The Indian's Friend." An Indian woman in describing her state before she accepted Christ, said: 'I was like a spool of thread that had been all wound off and tangled up; so I brought my tangled self to Jesus, and He loosed the knots and made the twisted threads straight.'"

As one of our subjects for this month is the Freedmen, a few items about Mrs. S. J. Neil, of the Presbyterian church, said to be the missionary longest in the work for that race, may be found interesting. It was in 1866 that she made her first effort toward instructing the colored people in Virginia.

"When the young teacher reached the old log smith shop which was to be her school-room, she found the door fastened; so she seated herself under a giant oak tree, which overshadowed the building, and opening her Bible began to teach those who gathered round her. When the door was opened, this improvised schoolroom presented a novel appearance—there was no ceiling and only a clapboard roof, which had so many holes that the teacher was obliged to raise her umbrella when it rained; an earth floor, and no windows except where a square of the log was sawed out on either side of the building; split logs, with sticks driven into them for legs, were the only benches; the teacher's chair was a piece of log with a board nailed to it a for a back, and her desk was made of boards, supported by posts driven in the ground; in one corner was a pile of corn fodder, and everywhere dark faces and gaily turbaned heads.

"On the following Sabbath Mrs. Neil organized the first Sabbath-school for Freedmen in the county. The house would not hold all who came. Grey-headed "uncles" and "aunts" young men and young women, and little children crowded the place. * * * One prayer seemed to arise from every heart: '*Teach me and give me a book.*' Out of one hundred present on that first day only two knew the alphabet. * * *"

Amid many difficulties the work grew, and Mrs. Neil had great joy in witnessing the result of her effort. At various points in Virginia she was at different periods stationed. Now she lives in Jetersville where her "devotes her entire time to the care of children who are without proper homes, having from ten to twenty in her home all the time."

From the October number of Olive Trees we take the following true story, illustrating how a heart full of love to Christ will be stimulated to faithfulness and liberality:

"In the spring of 1898 a young man named Khalil Naaman came to America from Cyprus. He had been a long time in the school at Mersina, Asia Minor, where he was carefully instructed in the fundamental truths of the Christian religion and in the distinctive principles of the Reformed Presbyterian church. And he has not forgotten what he learned from the late Dr. David Metheny.

"Reaching New York during the excitement of the Spanish-American war, and unable to find remunerative employment at once, he enlisted during the summer in the United States Army, and was sent with his regiment first to Kentucky, then to Mexico, and soon afterwards to the Philippines Islands. But wherever he went, he was loyal to Christ and the Church. Though he does not understand the English language very well, he knows his Saviour. His first contribution to the Mission El-Eman was two dollars, and in a few months there came five dollars more. In August the Superintendent received a letter from him, dated Negross, Isabella, P. I., June 15, 1900, covering ten dollars and opening with these worda: 'Dear Sir—You would surprised from unhearing about me long time ago. Of last January i intended to write unto you sending my tithes which from the last year for some reason i could had no chance mail it to you. Now i will be glad to hear from you when you receive that $10 dollar, with some declaration concerning our churches, as i understand the missionary in Turkey they are in great touble.'"

This is what a minister writes with regard to the Report of Foreign Missions:

"To me it is one of the most interesting documents sent out by the church, and if widely circulated and read, should lead to increased liberality in the contributions for our work in Egypt and India. I shall strongly urge my people to read the report."

The hearts of the Magazine Committee have been touched and gratified by a letter from a gentleman in Nevada—we withhold his name knowing that he would not desire publicity,—who, in addition to subscribing for the MAGAZINE, sent twelve dollars to be devoted to the support of a famine orphan in India. "My prayer," he says, "is that God may follow it with His blessing and

that it may be the means of leading at least one soul to a knowledge of truth and that joy that is only to be found in Him." To this we add the prayer that the donor may himself receive the blessing attendant upon a cheerful liberality.

In the frontispiece you may recognize the contrast between the old one-roomed cabins of the colored people in the Southern states and the new respectable cottages erected by the aid of the Women's Board. We may see how much this Board can do if only it has the monetary and moral support of our people in its work.

No better story of the beginning of our Freedmen's work can be found than that on the first pages of this Magazine, written by one of that little band who braved the trials incident to pioneer work in a part of our country and among a people almost as strange as in any foreign land—Miss Margaret Lorimer afterward Mrs. Rev. McClenahan, of Olathe, Kan. She has contributed, besides much personal work and sacrifice, two sons to the foreign field, one a professor in Asyut college, the other a missionary in Alexandria, Egypt. Her story has a historical value as well as a charm that attaches itself to the "beginning of things" and deserves a place in the archives of the church These early home missionaries nobly fulfilled God's plan.

BOOK-SHELF.

THE FUTURE OF THE AMERICAN NEGRO. By BOOKER T. WASHINGTON. Small, Muynard and Company, Boston. Price, $1.50.

The author of the volume under review is one whose opinions are entitled to a respectful hearing. He has striven to show his own people a better way, and has been guarded in his arraignment of the white race. While advocating emphatically the advisability of a "thorough academic and religious training" for the Negroes, he feels the wisdom of giving them at the same time an industrial education. In this volume, he brings forward his views as to the best ways of making the colored man a self-supporting, useful, respectable citizen, and of bringing about a condition of amity and prosperity between the white race and the black.

While very careful to avoid all appearances of partiality, he yet produces numerous arguments in behalf of the colored people, pleading that they have not yet had a fair opportunity of showing their abilities, the last thirty years having been largely an experiment. Unprepared for freedom, the slaves were abruptly lifted to the position of voters, of whom, for selfish ends, the white politicians too frequently took advantage. "The mere fiat of law," the author writes, "cannot make an ignorant voter an intelligent voter, cannot make a dependent man an independent man, cannot make one citizen respect another." Mr. Washington looks things squarely in the face, and very wisely counsels the Negroes, in view of existing conditions, to learn such trades as may afford them employment at the present time. Agriculture is very earnestly recommended. He advises that suitable instruction in such lines should be given in all schools intended for this race. "But it is asked," he says "Would you confine the Negro to agriculture, mechanics and the domestic arts, etc.? Not at all; but along the lines that I have mentioned is where the stress should be laid just now and for many years to come." We have seen it stated elsewhere that Mr. Washington asserts that this system of combined education has worked so successfully in Tuskegee college, that he has never in any city found a former student of that school to be idle. The habits formed in the college life have proved tenacious.

In this volume brief accounts are given of the author's life and of the great work accomplished by Tuskegee Institute, which began in 1881 with one teacher and thirty pupils, and now has about one thousand students and eighty-eight instructors. The colored people in the South seem eager to learn.

There is much in this book which is salutary for the white race to hear. We can but commend the moderation of tone employed in the whole discussion. Were both peoples following the clear call of duty,

we might look for happy results. The African race in the United States, as Mr. Washington remarks, is a people without a past. Let us hope for it a useful, honorable future. The privileges which the Negro desires, he will in time attain, if he shows himself deserving. Such, at least, is Mr. Washington's belief. We may be allowed to quote his appreciative words with regard to the mission-work done among the Freedmen: "The various missionary societies in the North have done a work which, in a large degree, has been the salvation of the South; and the result will appear in future generations more than in this."

FUEL FOR MISSIONARY FIRES. By Belle M. Brain. United Society of Christian Endeavor, Boston and Chicago.

This little manual is filled with suggestions as to the arrangement of programs for missionary societies, both Senior and Junior, for Mission Bands and other organizations of a similar character. Such an aid will surely prove useful to those upon whom lies the burden of preparing programs. Originality is not possessed by all, and an apt suggestion seldom comes amiss. Not the least helpful thing in this volume is a list of books, leaflets and magazines which may be found of assistance in preparing papers for meetings of a missionary nature. Prices are given and directions for ordering.

M. H. W.

FACTS

ABOUT THE

Sandwich Islands

—And the New Hebrides.—

THE NEW HEBRIDES.

There are about thirty inhabited islands constituting the New Hebrides group. A number of less important ones are found near by.

**

It was in 1839 that John Williams, the missionary, and his colleague, Mr. Harris, were devoured by cannibals on the shore of Erromonga. Though repeated efforts of a missionary nature were made subsequently, yet for a number of years disaster befell them.

**

Dr. John Geddie landed on Aneityum in 1848, and he was joined in 1852 by Dr. John Tuglis. Their labors were blessed by the profession of Christianity on the part of 3,500 cannibals.

**

These same missionaries translated the Bible into the native tongue. It is a remarkable fact that the converted paid 1,200 pounds to the British and Foreign Bible Society for the publishing of this Bible.

**

"Since that time" Dr. Paton says, "island after island has been occupied, and the Lord has prospered our work, till we have the large staff of 26 earnest, educated missionaries, five of them medical men and five lay lepers, besides about 300 native teachers, all educated by our own missionaries for their work. In the mission we have a teacher's training institution, with 46 students under the care of Dr. Annand and his lay teachers, and we have a hospital under the care of Dr. Lamb and his lay lepers."

**

In the New Hebrides group, there are many languages spoken. Into at least twenty of these have portions of the Scripture been translated. The whole Bible, however, is, as yet, translated into one only.

**

There was no written language known here until after the missionaries came.

**

More than 16,000 converts to Christianity are claimed in this region. The missionaries use great care about admitting the natives to the full privilege of the church. "We never baptize and teach afterward, but

educate and wait till they give evidence of devotion to Jesus Christ, and then, at their desire, baptize and continue teaching them to observe in their life and conduct all things Jesus has commanded."

**

There are now between two and three thousand communicants in the New Hebrides.

**

These converts evidence their liberality and honesty by their contributions, giving freely to God.

**

On the monument raised in Aneityum to the memory of John Geddie is this inscription: "When he landed here in 1848, there were no Christians; when he left here in 1872 there were no heathen."

**

Dr. Geddie belonged to the Presbyterian church of Nova Scotia, which claims, in consequence, to be the first of the British colonial churches to send out a foreign missionary.

**

The son of John Williams' murderer, in 1879 laid the foundation stone of a Christian church called "The Martyr's Memorial."

**

THE SANDWICH ISLANDS.

As was the case in the New Hebrides, the natives of the Sandwich Islands had no written language until after the advent of Christianity.

**

Many conditions made the time an opportune one for the entrance of Christianity when the missionaries arrived in the year 1820.

**

So mightily did the truth flourish that in 1834 there were "800 church members in Hawaii, 900 elementary schools supported and largely taught by the natives and a student population of fifty thousand men, women and children."

**

The Hawaiian Missionary Society was formed in 1851 for the special purpose of sending the Gospel to other islands. The contributions that year amounted to $6,140

**

The association at that time sent missionaries to Micronesia. It still supports the work of the Gospel there and in the Marquesas Islands.

**

A great effort was made to have the Hawaiian church self-supporting and self-dependent. This hope has been largely realized.

**

There are 164 children of missionaries now living in Hawaii, and 388 missionaries' grand- children. The congregation in Honolulu has a missionary's son as its minister.

**

Nearly all the congregations have native pastors.

**

A number of things conspire to make the Christian world anxious about Hawaii's religious condition in the future. One of these is the decrease of the native population and the inflow of foreigners with their vices.

**

There are now 15,000 Roman Catholic Portugese in these islands, 20,000 Chinese, and 60,000 Japanese. It has been necessary to establish missions among these foreigners.

**

There are five free kindergartens in Honolulu.

**

In 1843, the exports from Hawaii amounted to $227,000. Last year this sum was increased to $10,000,000.

Prayer Circle.

At the Pawnee convention of the Women's General Missionary Society, the great need of prayer for missions was brought out, and on motion of Mrs. J. P. White, of Topeka, Kansas, (formerly a missionary in Egypt) a committee was appointed to prepare a list of Prayer Topics, which is given below.

It is earnestly hoped that every woman in our beloved church will join the Prayer

Circle, and adopt the pertinent topics here presented by the committee, not only for her own sake, but for the uplift it may give to the church's work.

We will give ourselves continually to prayer.—Acts 6:4.

PRAYER CALENDAR FOR 1900.

FOR THE PRAYER CIRCLE.

The effectual, fervent prayer of a righteous man availeth much.—James 5-16.

SABBATH.

PRAYER TOPIC - - - - Our Church.

Pray that her ministers and members may be filled with the Holy Spirit.

Pray that they may realize the magnitude of their responsibility to give the gospel to every creature.

Pray for all the organizations within the church.

Ye shall receive power after that the Holy Ghost is come upon you.—Acts 1:8.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

MONDAY.

PRAYER TOPIC - The Boards of the Church.

Pray that they may plan wisely and well for the great cause of missions and education.

Pray that they may be faithful and diligent in leading the church into a deeper consecration of time, talent and means for the Master's use.

Ye that are the Lord's remembrancers take ye no rest and give him no rest till he establish and till he make Jerusalem (His church) a praise in the earth.—Isa. 62:6,7.

This is the victory that overcometh the world even our faith.—1 John 5:4.

TUESDAY.

PRAYER TOPIC - Home Mission Work.
Our Benevolent Work.

Pray that all hindrances to the spread of the gospel among the spiritually needy of our own land may be speedily removed.

Pray that the workers may be strengthened by the power of the Holy Spirit for their work.

Pray that America may soon become a Christian nation in fact as well as in name.

Pray that God's richest blessing may rest upon the benevolent institutions of our church and upon the faithful women in charge of this work.

Be strong and work; for I am with you saith the Lord of hosts.—Haggai 2:4.

All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before thee.—Psalm 22:27.

WEDNESDAY.

PRAYER TOPIC - Freedmen Mission Work.
Indian Mission Work.

Pray that these people may be led to Christ.

Pray for those who have professed faith in Christ, that as they have received Him they may so walk in Him, and that they may be rooted and built up in Him and established in the faith.

Pray for the Spirit of God upon the workers that they may be fully consecrated to His service.

The Lord will give strength unto His people.—Ps. 29:1.

Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God.—Ps. 68:31.

THURSDAY.

PRAYER TOPIC - - - - India, Egypt.

Prayer for the 6,000,000 in the Punjab who are entrusted to the care of our church; that they may be brought out of darkness into the true light.

Pray for the 9,000,000 of people in Egypt and the millions in the Soudan who are given to our church to evangelize.

Pray for a rich baptism of the Spirit on all missionaries and native workers; for the schools, colleges and harem and medi

cal work.

Yea, all kings shall fall down before him; all nations shall serve him.—Ps. 27:11.

A wise man will hear and increase learning. The fear of the Lord is the beginning of wisdom.—Proverbs 1;5-7.

FRIDAY.

PRAYER TOPIC - - Our Children.
Our Literature.

Pray that our children may be fed with that wisdom which cometh down from above and that they may early learn to love the Lord and serve Him.

Pray for those in charge of our missionary magazines, and church papers, that they may continually keep before their readers such truths as will quicken an interest in the work of the church and deepen their spirituality.

Suffer little children to come unto me and forbid them not, for of such is the kingdom of God.—Luke 18:16.

Come near and bring sacrifices and thank-offerings into the house of the Lord.—2nd Chron. 29:31.

SATURDAY.

PRAYER TOPIC - - Thank-offering.

Pray that God will make our entire church a loving and grateful people, and enable the members through their gifts of gratitude to show forth the glory of God to all generations.

Pray that God will direct and give success in the efforts to raise a Twentieth Century Thank-offering of $75,000 for missions, and pray that daily or weekly offerings may be given; that all may experience the full blessedness of giving to the Lord "*who daily loadeth us with benefits.*"

Bring your sacrifices every morning, and offer a sacrifice of thanksgiving.—Amos 4:4-5.

MRS. J. P. WHITE,
MRS. J. F. LOGUE,
MISS HESTER YOUNG,
MISS MARY MCCULLOCH.
Committee.

Programs for December.

MISSIONARY MOTIVES.

1. The desire to obey Christ.
2. The longing to aid sinning and suffering humanity.
3. A consideration of the beneficial reflex effects of missionary effort.
4. A remembrance of the great joy and encouragement in doing mission-work.

N. B.—Familiarity with God's will in regard to the world's evangelization is indispensable to a sincere, intelligent interest in missions. So also is an acquaintance with the actual state of affairs in the mission-fields.

SOUTH AMERICA.

1. Sketches of certain of the divisions of South America: (a) the geography and history; (b) inhabitants; (c) domestic life; (d) religious condition; (e) government.
2. State of Protestant mission-work in South America.
3. Has Romanism been successful in civilizing and christianizing South America?
4. Value of colportage work.
5. Work among the Indians.
6. The great needs in South America: (a) Bibles; (b) Protestant preachers; (c) Christian schools; (d) medical missionaries.
7. Danger of infidelity.

LITERATURE.

"Home Life in Brazil." "The Land of the Southern Cross." (These leaflets may be obtained for 20 cents a dozen, or two cents each, from Presbyterial Literature secretaries, or from Miss Emma Mabon, 180 North Avenue, Allegheny, Penn.) "South America, the Neglected Continent", by E. C. Millard and Lucy Guinness. "Adventures in Patagonia", by Titus Coan. "Spanish-American Republics", by T. Child. "The Dark Continent at our Doors", by Emilio Ollson. M. H. W.

Outlined Program for January, February and March.

JANUARY—THE BIBLE SOCIETIES.

1. The right of all men to possess and study the Word of God.
2. Various English versions of the Bible: (a) Wyclif's; (b) Tyndale's; (c) Coverdale's; (d) the Geneva; (e) King James; (f) the Revised.
3. Brief biographical sketches of Wiclif and Tyndale.
4. Attitude of Romanism toward the Bible.
5. Historical sketch of the British and Foreign Bible Society.
6. Historical sketch of the American Bible Society.
7. Various departments of these societies, such as work among soldiers and sailors, method of grants, colportage, Bible-reading, work among the blind, etc.
8. Some interesting editions of the Bible, such

s that issued by Gutenberg, and the translation made by John Eliot.

9. The help given to missionaries by the Bible societies.

Let responses at roll-call be testimonies which eminent men have rendered to the Holy Scriptures.

LITERATURE.

See under "Bible Societies," the articles in the Encyclepaedia, Britannica, Chambers' Encyclopaedia, and the Schaff-Herzog Encyclopaedia of Religious Knowledge. Consult article, "Versions," in Smith's Dictionary of the Bible. Subscribe for the Bible Society Record (thirty cents per annum) and write for the annnal report. Address The American Bible Society, New York City. The British and Foreign Bible Society publishes an account of its work, called "God's Word in God's World," price 1 shilling. Address, 146 Queen Victoria street, London, E. C., England. We heartily recommend the monthly publications of this noble society—"The Monthly Reporter" and "The Gleanings." An interesting article may be found in "The Missionary Review" for October. For the sketches of Wyclif and Tyndale, facts may be obtained in any history of the Reformation.

FEBRUARY—EGYPT.

1. What is Mohammedanism?
2. The Koran.
3. The Copts, their history and belief.
4. In what light do these religions regard Jesus Christ?
5. The United Presbyterian work in Egypt.
6. Present Political conditions and their bearing on missions.
7. The native Christians.
8. The opening field.

LITERATURE.

Consult the Report of Foreign Missions and the Minutes of the Woman's General Missionary Society. Encyclopaedias and current magazine articles will be found useful.

MARCH—HOME MISSIONS.

1. What is included in the term "Home Missions?"
2. How does our Board of Home Missions carry on its work?
3. Sketch of the departments under the care of the W. G. M. S.
4. The important relation of the Home Mission Work to the nation, to the whole church in this land, and to the Foreign Mission cause.

LITERATURE.

Consult the minutes of the General Assembly and of the W. G. M. S. M. H. W.

STUDIES FOR 1901.

January—The Work of the British and American Bible Societies.
February—Egypt.
March—Home Missions.
April—Africa.
May—The Medical Mission.
June—France.
July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

FOREIGN NEWS BUDGET.

Egypt

Miss Finney writes briefly of the death of Mrs. Sowash:

DEAR FRIENDS:—Our hearts have been saddened by the death of our dear sister and fellow-worker, Mrs. Sowash, who was taken from us yesterday morning, Sept. 4th, after only a week's illness. Her husband, her three little children, her associates and friends in Mansoura, feel her loss most keenly in that a loving and devoted wife and mother and a kind friend has left a vacant place. We cannot realize that she has left us, for it has been so very sudden. We cannot realize that our pleasant home in Mansoura has been broken up.

Mrs. Harvey tells what is being done for the blind in Cairo:

Several times in the years that are past we have been asked, "Is anything being done for the blind in Egypt?" We have always had to answer, nothing special. There are always some blind children in our schools, and a good many have been taught to read. Several years ago Lady Murch started in Cairo and Alexandria what she called "Children's Ministering League" societies. The idea was for each member to do at least one kind act each day and to give a small sum to help the poor. There were and are societies of this kind in our school

For a time the funds were given for a child's bed in the German hospital in Cairo, and a part, I think, goes that way yet. But when Lady Murch was in Egypt last year, she decided to open an Industrial school for the blind and a master was sent from England to conduct the school. I had the pleasure yesterday of visiting this school and found several boys and young men under instruction. They were all working at baskets of differentkinds and we were shown some of their finished work which looked well done. Each boy is paid two and one-half cents a day for coming.

Some of them may be able to help themselves. This school is supported in part by the childrens societies and partly by subscriptions and other ways. They are not taught reading and I understand that the master is not a Christian; so nothing is being done for their souls. As a general thing, the blind would rather beg than work for a living; so blind beggars are found everywhere. But we have some few noble ones who spend their time in teaching others. A few years ago I was in Luxor and asked Mrs. Murch if she could send some one with me to the house of a woman I wished to see. She said, "The Bible man will take you." I was not a little surprised when I saw the Bible man and that he was blind. But he walked before me, turning sometimes to the right and sometimes to the left, but took me to the house. He had then, I think, thirty pupils and could go to any house, after being once taken there. We have almost the whole Bible in blind type, and the British and Foreign Bible Society is making an effort to complete it. Oh! that many men might be taught the way of life through their finger tips.

The enclosed letter, written from Cairo by Miss Margaret Smith, is kindly given for the Budget:

We went to the station this morning to say goodbye to my dear faithful helper and friend, Mrs. Habshea, who has gone with her husband to live in Berber in the Soudan. If he were a Christian, or even kind, how different it would be; but he is such a hard, unkind, ignorant man. He threatened to shut her up when he got her to Berber and not let her write or hear from her friends, and told her that she should not read the Bible or teach anyone. She told him that it was not possible for her to live without reading God's word and telling others of His love. Towards the last he seemed to change, and we feel that our prayers are being answered. As soon as she felt assured that it was the Lord's will that she should go, she became calm and cheerful, determined to use every opportunity to let her light shine.

I had word from Dr. Almed last week. They had been called to Amoy, and the male missionaries had joined a volunteer corps and were preparing to defend themselves. He had bought a rifle and bullets.

Miss Grace Brown writes from Cairo, under date of August 29:

DEAR FRIENDS AT HOME:—I spent the year in the wide district of Boulac and have had little time to meet with people in other parts of Cairo.

My work is mostly among poor people, though at the same time a people willing to elevate themselves as opportunities are presented. I have been very happy among them and thankful too for the opportunities afforded for doing good in the Father's name.

It was a pleasant change this summer to visit some of a better class in other parts of Cairo, also to sometimes receive them in my own home, which is nothing more than a single room, yet is quite commodious, and everyone who has entered it has gone away looking happy, no matter what her nationality, and I myself feel so much better for their having been with me, so deeply do I appreciate friends in this foreign land.

I also visited during this vacation the Dutch mission at *Calioud*, and Dr. Lansing's happy family at *Helonan*.

India.

Miss Emma D. Anderson says:

I know that the readers of the Budget are interested in the famine work, so I must tell you something about our orphans. About the beginning of June we brought one hundred and forty-two orphans away from Central India. Of this number thirty-four came to Pasrur—twenty-five girls and nine boys. The latter were all babies except one. Despite every care and effort all the babies but one and ten girls have died. Most of them died of intestine trouble or its effects. It seemed so sad, when they had reached the land of plenty to see them grow weaker and weaker day by day.

Help came too late to the poor little starved bodies. It would do your hearts good to see the improvement two months has made on those who have been spared. Almost all signs of starvation have passed away, and they are now happy and playful as children should be. At first they would lie around all day in a sort of stupor, and nothing but the hope of receiving something to eat would arouse them; then they would cry and clamor for food, so that it was anything but a pleasure to feed them. But now even our baby boy will patiently wait, putting his little hands over his face, in place of grabbing for food, while the blessing is being asked.

They are learning to cook, serve the food, sew and perform all the duties of the orphanage. Fifteen of the children have been enrolled in the day school, and during the month they have completed the alphabet and committed two lessons in the question book, also eight or ten Bible verses, and are fast learning to speak our language.

They are much interested in all work for the famine children and anxious for us to bring other children here. I feel rewarded for my labor in the wealth of love and affection they have bestowed upon me. They even seem to be watching for opportunities to help me. Just now three of them came and asked me to come and see my room which they had cleaned. I found everything nice and in order.

The care of these little homeless children has been one of the greatest pleasures of my missionary life, and I am greatly longing for the time to come when we shall be able to bring others that we are feeding in the famine country to our orphanage in Pasrur, arrangements having been made to accommodate a hundred girls.

Those who have made it possible for us to save these little ones I am sure will rejoice with us and they will share with us in the reward.

Mrs. J. H. Martin writes, August 6, from Dharmsala:

As I am up in the mountains teaching and looking after my children, all the news of our own mission field comes to me through letters. The church of England "C. M. S," do mission work up here. They have several little schools among the mountain people and the Ghurka soldiers' families. As yet there are few Christians.

We have been having good rains here the last month, for which we are very thankful. A "C. M. S" lady here, whose husband is at present in one of the famine districts, reports good rains there too. But of course it will be sometime before the crops are ready for use. The husband describes dreadful scenes of suffering and death among the starving ones. A child will be murdered for a morsel of food or scrap of clothing it may have. In some

places nearly all the people are dead; so if there is half a crop in those places it will be sufficient to feed the people. It will surely take sometime for such starved people to get strength sufficient to cultivate their fields.

All who mourned with us the death of Mr. McClure will be rejoiced to know that Mrs. McClure's little "Lois Reed," now one month old, is doing nicely. She is a fine baby and I'm sure will be a great comfort to the lonely wife.

Miss Mary Martin, of Bhera, writes of effects of partial education:

Education of boys is well advanced in Bhera; not only are there good schools here but an unusually large number of the wealthy families send their sons to England for university courses and professional training. Their life in England gives them not only a thorough knowledge of English, but some idea of what homelife means to us. Female education however is very backward here, and when these young men come back to homes in which the primitive ideas and habits prevail, the mothers, sisters and wives being steeped in superstition, ignorant of everything outside of their own narrow lives, are in no sense companions for them. Truly they are to be pitied, for, much as many of them would like to break away from the old foolish customs and institute more sensible habits, individually they are not strong enough to do so. This remark applies in a special sense to those who would like to become Christians.

One household that I visit consists of a young man lately returned from England. His wife and widowed mother see very little of him, as he has a well furnished home in another place in which he receives his friends. I suppose he is seldom home except to sleep and eat. He wants us to visit and teach his wife and mother, yet is rather ashamed to have us all know how backward they are. His wife can read Hindu a little, and though not exceptionally quick is intelligent and anxious to learn, and we hope in the course of time that she will become more of a companion to him.

Another instance. The only son of one of the high class families here is now studying in the Mission College in Lahore and he will soon go to England. His mother can read and is above the average in refinement; but a young girl in this town to whom he is engaged cannot read, nor will her parents allow her to be taught. They think it is highly improper for girls to learn to read. Of course the arrangement was made by the parents, the parties most interested having nothing to say in the matter. The mother of this young man told me they could not induce the girl's parents to let her learn, and that her son was rebelling against the engagement and declaring that he would not marry her; that he wanted an educated girl for a wife.

As I listened I felt very sorry for him and many like him, and I thought India will never be elevated by educating one half of the members of a family. That is like freeing one pinion of a captive bird while the other is tied down fast. The bird cannot soar out of captivity. When we see what a difference a few years of training under Christian influences makes, we long to be able to gather every girl into a school and teach her what she may make of her life and home with the pattern Christ has set us.

YOUNG PEOPLE'S DEPARTMENT.

The Sabbath-School in Alabama.

The four mission stations in this county have formed a Sabbath-school convention, which holds annual meetings at one of the missions. The one for this year was held on the 29th & 30th of September at Camden, the county-seat.

About 9 o'clock the delegates and visitors began to arrive, some afoot, others horseback and in buggies, and by far the greater number in heavy farm wagons drawn by mules, guided by plow-lines. One old gentleman of 70 years or more walked ten miles and was the first to be present.

The gathering was large and enthusiastic, and the pleasing deportment of the young people and their intelligent discussion of subjects speak volumes for the work of the missions. One could not help thinking of the homes and unfavorable conditions surrounding so many of these young men and women as they were heard giving earnest talks on soul-winning, the chief aim of the Sabbath-school and similar topics. A "Thank God" came up from our hearts for what these lives are, as we thought of what they might have been without the Christian training and influence of the missions planted here by our church. Many are indeed "brands plucked from the fire." One young man speaking on the necessity of emphasizing temperance teaching in our Sabbath-schools, told of his doing an errand for a member of one of the native churches and being offered a glass of whisky as pay. Being urged to take it, he had raised it to his lips when the memory of his teachings in the mission and pledge signing came to him like a flash and caused him to resist the temptation in spite of the repeated, "I will

not tell," of the tempter. The use of unfermented wine for sacramental purposes was strongly emphasized, not so much on account of our missions, but to help the visitors from other churches which use wine so mixed with whisky that it appears to be all whisky, and abuse and degrade this ordinance by their drinking until the supply is exhausted.

I wish I could write you the many good thoughts expressed on the "Observance of the Sabbath," "Tithe Paying," "Sacredness of the Home," etc., subjects on which our people need constantly to think. I merely mention them now that our Northern young people may know that their dark skinned brothers and sisters are learning of those things that are elevating and make good people; and some day, with God's help, we hope to be intelligent Christians, having pure, sweet homes and living helpful lives for others.

A little unpleasantness has arisen in our work. The pastor of one of the native churches has succeeded in getting the promise of part of the public school fund and proposes to have a day school in his church. Great stress is brought to bear on his members, through their denominational prejudices and fear of being excommunicated, to compel them to send their children to their own school. Such is his influence over them that many will do as he says, although they know they cannot receive half so good training as the mission gives. His object is plain. The young people are with us, and are fast getting so familiar with the Bible that they know the truth and will not be led by ignorance. His position and the future of his church are only a question of time. Our hearts ache for our weak, misguided people, whom we long to wrest from the clutch of these unprincipled persons. It is a matter of congratulation that the other native churches favor the mission schools and are more outspoken for it than ever before. Good will come of it in the end, for "God is leading on."

There is a tendency on the part of our boys to go to the towns and cities to make more money. The following extract from a letter from one of them encourages us "to weary not in well doing."

"DEAR MRS. JOHNSON:—You may know about how one feels in a place like this after having been reared in a good Sabbath-school and where everything is elevating. I have found it just as you and Rev. Johnson have told me 'twould be in a town of this kind; no associates but persons of the lowest character. Everything is high and Sabbath is no more than other days except with a few. The men and boys with whom I work curse and drink, and when they are not at work are gambling. One of these is a young man who was once a professing Christian, but has since coming here been doing everything that's bad. As we worked together I talked to him and told him all I knew that was right. He saw how I read my Bible and said my prayers, and he promised me he would go back to his church and live a better life. He said he had once been such a boy as I, but had been overcome by temptations. The first Sabbath after this he went back to his church, and he is trying to do right. I regret very much my mistake in leaving home, and not going back to Miller's Ferry to finish school. I am glad and thankful for the good teaching I received before leaving home, for since I've been here I've felt the need of true religion and education."

"The harvest truly is great and the laborers are few. Pray ye therefore the Lord of the harvest that he send forth more laborers into the harvest."—TILLIE E. JOHNSON.

Our U. P. Missions in Alabama.

Sixteen years ago there might have been seen in this part of Alabama hundreds of ragged and dirty children strolling along the roads and in the woods and fields. These children were the very pictures of sin and suffering. They came from homes where culture and refinement were not known—not even in name. They were allowed to go where they pleased, do what they wanted to and say what they wished. Their only training was such as tended to lead them downward. Had this state of affairs continued, there would not have been jails and prison houses in all Alabama to hold those who were guilty of crime.

About the same time that these conditions were as stated above, it occurred to Judge W. Henderson, a Christian-spirited

gentleman, for whom many of the fathers and mothers of these children worked, that the condition of these people and their children ought to be bettered. This thought was put into action, and, as a result, the Board of Freedmen's Mission of the U. P. church established and maintains four mission schools in Wilcox county for the education of colored children.

These children are gathered together in these schools and by faithful Christian teaching their condition has been greatly changed. On these mornings may be seen hundreds of children from these same homes; but clean and decently clad and going with a will to the mission schools. Since the establishment of these schools dirt and filth have given away to cleanliness. The Sabbath ball game is no more. Playing marbles, running foot races and loafing on the Sabbath are things of the past. In place of these are well organized Sabbath-schools which are well attended in the morning, young people's Band of Hope in the afternoons, and young people's Christian Union at night. The old plantation dances have been growing less and the young people attend the Wednesday evening prayer meeting. How different will the future of these young people be from what it would have been had the missions not been established and ignorance and sin been allowed to take their course!

With these mission schools churches are established and supported by the board. Our members are for the most part young people and children and therefore cannot be self-sustaining for several years yet to come. The very fact that our members are young people is very encouraging; for were it true that the young people went from us and the old remained it would not be long before the church work would go down.

Now we would say to those who give of their means that this work may be carried on, that the writer as one who has been greatly benefitted by the work of these missions, is very thankful both to God and our friends for making it possible for us to obtain a Christian education. We pray that the good work may continue until God in His own good time will allow other means to be provided.—*Prof. H. C. Stephens.*

Students' Missionary Campaign Library.

SUGGESTIONS FOR DECEMBER MEETING.

TOPIC.—South America. Missionary Motives.

1. In "Missionary Expansion Since the Reformation," page 231, article "Spanish America," with a map of South America.

2. In "Students Missionary Appeal."

(1) Some representative fields—Columbia, Brazil, Bolivia and Peru; pages 281-284, 298-299.

(2) The religious conditions of the people of South America; pages 284-287.

(3) The present conditions of missionary work in South America; pages 287-289.

(4) Peculiar difficulties and special problems in South America; pages 289-293.

(5) The Needs of South America; pages 299-300.

(6) The claims of South America upon the Christians of North America; page 301.

(7) An appeal for South America; pages 301-302. D. M. D

Board of Directors.

An adjourned meeting was held September 18, and the regular monthly meeting, Tuesday, October 2. Both meetings were held in the ladies parlor, First church, Pittsburg. Devotional exercises were conducted by the President.

A pleasant feature of the meeting in October was the presence of Miss Helen Ferrier, newly appointed missionary to Egypt, and Miss Leonora McDowell, recently returned missionary from Egypt.

Miss Ida Maud Wells, Monmouth, Ill., was appointed to the position of teacher in English and music in Cairo school.

The treasurer of the Mission Association, India, was authorized to apply all money sent to Miss Campbell's school to the Girl's School at Sialkot, it being the same school in which Miss Campbelt is interested, and has been transferred to the Women's General Missionary Society by the Foreign Board.

Action was taken that the cost of a scholarship in Sialkot Girl's School shall be twenty-five dollars.

Reports were received by the Home sec-

retary from Simnasho, Warm Springs, Spokane. Numerous letters were received and replied to by the secretary, relating to necessary steps to secure the aid of home missionaries.

Freedmen's secretary received reports from Knoxville, Prairie, Henderson, Chase City, Norfolk, Miller's Ferry and Miss McCahon, Bible reader at Knoxville. The contract has been let to build Teachers' Home at Prairie, Ala. An effort is being made to establish a chair of Domestic Economy at Knoxville, Tenn.

The Junior secretary reported a new Junior missionary society at New Wilmington, Pa. The secretary urges that Presbyterial societies having no Junior secretary, appoint one as early as possible.

The Thank-offering secretary has sent out all the Twentieth Century boxes. A number of orders have come in for more than sent out. These will be filled from the regular supply of thank-offering boxes.

Literature secretary gave a full report of her department,—literature sold, cash paid for leaflets, balance on hands, etc.

The treasurer gave report for five months as follows:—May, receipts, $2.153.50 disbursed, 1.831.96.

June receipts, 3.528.29; disbursed, 6 849.94.

July receipts, 3.439.16; disbursed, 4.159.93.

August receipts, 1.822.84; disbursed, 3.375.00.

September receipts, 2.608.94; disbursed, 2.255.10. M. JENNIE STEVENSON, Sec.

In Memoriam.

Miss Margaret Thompson.

The W. M. S. of Chartiers United Presbyterian congregation offers the following tribute to the memory of Miss Margaret Thompson, who on August 2d, 1900, in obedience to the mysterious whisper of the Angel of Death, departed from her earthly tabernacle of pain and suffering to take up her abode in that heavenly home where there are pleasures evermore.

She had been a faithful member of our society for about two years. She was also a teacher in the Sabbath-school and a willing and cheerful helper wherever duty called her. Her work on earth is ended and we miss her presence with us.

Resolved, That while we deplore our loss we bow in submission to the will of Him "who doeth all thinge well," and extend our heartfelt sympathy to the bereaved mother and sister and commend them to the loving care of Him in whom their dear one sleeps.

MRS. J. H. WATTS,
MISS CYDIE HEINLE,
MISS MARTHA HOLMES. } COM.

Mrs. Mary Elsey Anderson.

A tribute of affection from the Women's Missionary Society of Belle Centre, Ohio.

God removed from us August 12, 1900, Mrs. Mary Elsey Anderson.

We had in her a beautiful example of faithfulness and devotion to the Master. We loved her, and the separation fills our hearts with sorrow, but we thank God for her life and work among us.

COM.

Tribute of Respect.

The Women's Missionary Society of Bloomfiel d congregation offer this tribute of respect. Whereas Mrs. N. Winegart, president of our society, has removed to a new field of labor, that in her removal we have lost a devoted and faithful member, ever ready to aid in the Master's work; that while we deeply feel our loss, we are consoled with the fact that she is only transferred to another field in which we are all co-workers together with and for our Master. COM.

Resolution of Respect.

In prospect of the removal of our Presidе nt, Mrs J. A. Henderson, to another field of labor, we ex press o ur sorrow in losing from our number one so well-beloved, so faithful. earnest and efficient so untiring in zeal and energy in the Master's ser vice; and we most heartily cc mmend her to the Christian love and fellows hip of those with whom she may be called to labor.

Swanwick, Ill. COM.

Report of Westmoreland Presbytealal W. M. S.

The semi-annual meeting of the W. M. S. of Westmoreland Presbytery was held at Elizabeth, Pa., Sept. 20, 1900. The meeting was opened with a prayer and praise service led by the first Vice President, Miss Lizzie Patterson, of McKeesport, in the absence of the President, Mrs. T. S. Stewart, of Stewart's Station. At roll call 24 regular delegates responded together with a large number of visitors.

The treasurer reported total amount raised $1,-509.54. The report of the association manager was encouraging and showed progress in all lines of their work.

These reports were followed by the report of the Presbyterial delegates to the W. G. M. S. at Pawness City. They were received with wrapt attention and,were very interesting as well as instructive.

A letter from our medical missionary, Mrs. Dr. Johnson, was then read by Miss Henning. In her letter Mrs. Johnson sent her heartfelt thanks for the kindnesses that were bestowed upon her during her recent visit among us, and she most earnestly asked that we, as a society and as individuals, remember her in her work and labor of love among those who as yet know but little of the One who gave His life that they might live.

Mrs M. A. Dick, delegate to the Ecumenical conference, gave us some interesting thoughts gleaned from the conference as they were gathered from the greatest missionary convention ever held.

The Question Box was conducted by Mrs. A. I. Young. This proved a source of no little interest.

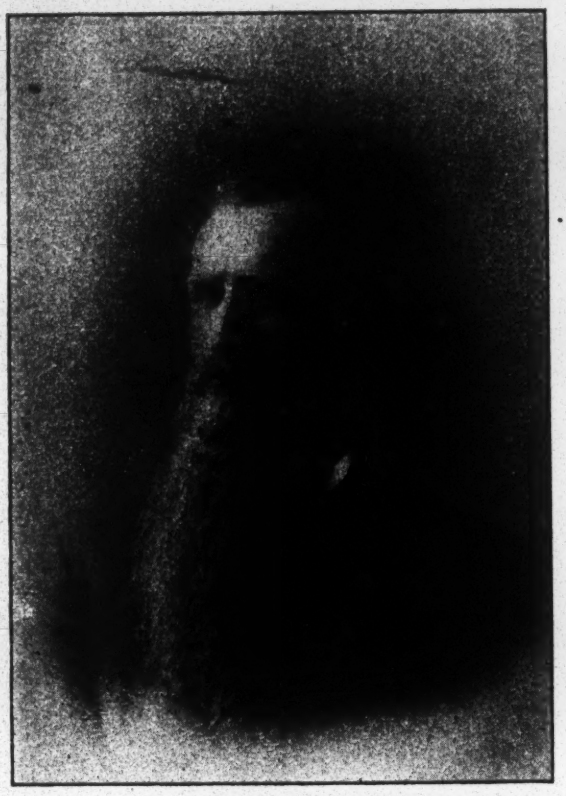
The evening session was opened with prayer and praise service, led by Mrs. R. H. Rockwell, followed by an address by Rev. Hawes of Braddock, on "Home Missions." He spoke of the trials that home missionaries had to endure and how often our prayers go not out for the ones working in the home land, but are offered only for those engaged in foreign work.

The committee on place reported Braddock as the next place of meeting.

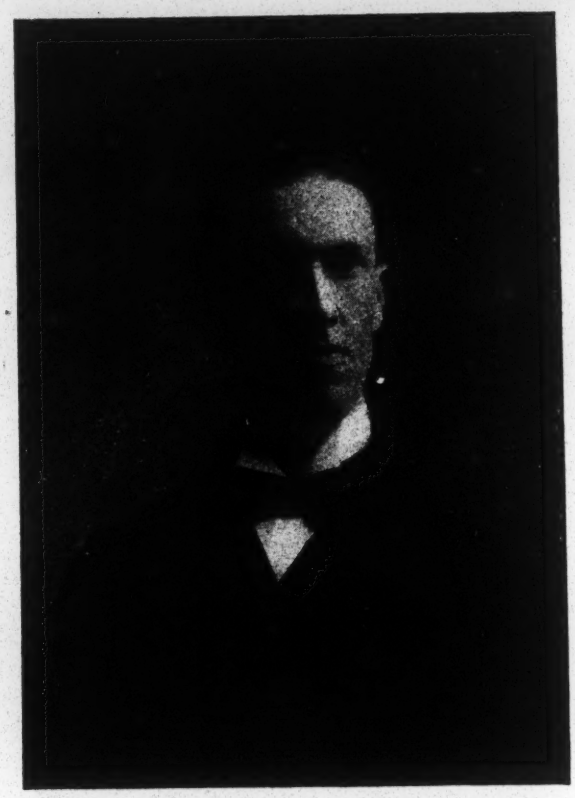
The report of the committee on delegates to W. G. M. S. at Monmouth, Ill., May 1900, showed the following: Principals, Mrs. Dick, West Newton; Mrs Young, McKeesport: Mrs. Giffen, Elizabeth. Mrs, Hill, Latrobe; Mrs. Douthett, Greensburg. Alternates, Miss Martin, West Newton; Mrs. Watt McKeesport; Miss Speer, Elizabeth, Mrs. H. Smith, Latrobe; Mrs. Graham, Greensburg.

After the benediction, by Rev. Jesse Martin, we adjourned to meet in Braddock, March 1901.

MINNIE EDMUNDSON, Sec'y.



REV. D. S. LYTLE.



REV. R. R. McCLURE.

Tombstone of Rev. D. S. Lytle, Sialkot, India.